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A NEW EDITION OF *IG* IX,2 69

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A NEW EDITION OF *IG IX,2 69*

In early April 2013 I had the opportunity to examine stone EM 10300 in the Athens Epigraphical Museum.<sup>1</sup> The inscription, originally from Lamia in the southern periphery of Thessaly, was first published by Stephanos A. Koumanoudis in the Greek periodical *Ἐφημερίς τῶν Φιλομαθῶν* 24 October 1864 (No. 541) after a copy made *in situ* by A. Blastos.<sup>2</sup> Two years later the stone had been brought to the National Archaeological Museum in Athens, and P. Eustratiadis made a revised publication of the text in the same periodical, 22 December 1866 (No. 617), based on an autopsy of the stone. Because *Ἐφημερίς τῶν Φιλομαθῶν* did not have wide circulation, Basilius Latschew (Vasilii Latyshev) re-published the inscription in the *Mitteilungen des Deutschen Archäologischen Instituts* No. 7, 1882, along with one other Lamian proxeny decree (now *IG IX,2 60*), made on the basis of his own autopsy of the stone and provided in his publication an apparatus and minimal commentary on the dating of the inscription.<sup>3</sup> The inscription was last edited in *IG IX,2* (1908) by Otto Kern from a squeeze. For the reason that no substantial commentary on this inscription currently exists, and because some relatively recently proposed restorations seem unlikely based on the examination of the actual stone, I present here a new edition of the text with a brief philological commentary.

## Lamian Decree Granting Proxeny and Citizenship to Mētrodōros son of Andromenēs

EM 10300

146–ca. 130 BC

Architectural block of roughly hewn grey limestone from Lamia in Malis (Thessaly). *Anathyrosis* on all sides of the block and lack of other distinctive features (e.g. pedestal as a statue base) suggest the inscription originally was part of a much larger monument.

H. 0.380 w. 1.045 th. 0.530. Letters: h. 0.011–0.013; w. 0.010–0.015; sp. 0.185–0.187. Non-στοιχ. The best examples of letters have serifs, in clear Ionic script. See Fig. 1 and 2 for examples of lettering. The first line is damaged with large chips missing from portions of the first, second, and third lines. The remainder of the text is intact with only minor damage otherwise. Restored letters are enclosed in square brackets: [αβγ]. Letters unreadable on the stone but seen by previous editors are underlined: αβγ. Damaged letters of potentially uncertain reading are indicated with a subscript dot: αβγ. Letters omitted by the engraver are enclosed by angle brackets: <αβγ>. Lost letters of a certain number are indicated by a number of dots in square brackets: [ . . . 5 . . ]. Lost letters of an uncertain number are indicated by hyphens enclosed in square brackets: [----].

Edd. Koumanoudis *Ἐφημερίς τῶν Φιλομαθῶν* 24 Ὀκτ. 1864 No. 541 (from Blastos' autopsy) *non vidi*; Eustratiadis *ibid.* 22 Δεκ. 1866 No. 617 (autopsy) *non vidi*; Latschew *Ath. Mitt.* 7 (1882:363–366), No. 23 (autopsy); Kern *IG IX,2 69* (squeeze). Cf. Cauer No. 386a; *SGDI* No. 1447; Schwyzer *DGE* 378; Kramolisch 1978; *SEG* 28:505.

Autopsy

<sup>1</sup> I would like to gratefully thank the Director of the Epigraphical Museum, Mr. A. Themis, for permission to study the inscription. I would like to give thanks also to Robert Pitt and Graham Oliver for their helpful comments during the preparation of this edition and to Jürgen Hammerstaedt for many helpful suggestions improving my translation of the text.

<sup>2</sup> For an overview of Lamia, cf. Stählin (1924:213–217). The original find-spot of the inscription at the site is unknown.

<sup>3</sup> Latschew (1882:361–366). I have not been able to obtain access to these issues of *Ἐφημερίς τῶν Φιλομαθῶν*, however I have been able to incorporate the alternative readings of Koumanoudis and Eustratiadis as recorded in Latschew's apparatus into my own.



Fig. 1. IG IX,2 69 (detail of lettering l. 7–16)

- Α γ α [θ ᾱ ι τ ὕ χ α ι]·  
 στραταγέοντο[ς τῶν Θεσ]σ[α]λ[ῶ]ν Τιμασ[ι]θ[έ]ου τ[ου] . . . 4–6 . . . , ταγευόντων δὲ]  
 ἐν Λαμῖαι Φίλωνος τοῦ Εὐβ[ου]λίδα, Ἀγέα τοῦ Νικοδάμου, Κλεομέν[ε]ος τοῦ ---- μηνός]  
 4 Θύου δευτέραι, προστατεύοντος τᾶς ἐκ(κ)λησίας τῶν ταγῶν Φίλω[νο]ς, Πυρρία τοῦ Ε[ὐ]-  
 βουλίδα εἵπαντος· ἐπεὶ Μητρόδωρος Ἀνδρομένεος Πελινναεὺς ὑπ[ά]ρχων ἱππιατρὸς  
 καὶ ἀνεστραμμένος ἐν τῇ ἀμετέραι πόλει χρόνον πλείω τάν [τ]ε ἀναστ[ρ]οφὰν καὶ [ἐ]π[ι]-  
 δαμίαν ἐποιεῖτο καθὼς ἐπέβαλλε ἀνδρὶ καλῶι καὶ ἀγαθῶι διὰ τε [ο]ῦ μετεχειρίζετο ἐπ[ι]-  
 8 δεύματος ὠφέλει τῶν πολιτῶν τοὺς ἐντυγχάνοντας αὐτῶι ἄνευ μισθοῦ, σπουδᾶς  
 καὶ φιλοτιμίας οὐθὲν ἐνλείπων, παρακληθεὶς τε ἐπὶ τὸ ἔργον ἐπεδέξατο ἐπὶ τῷ συνφέ-  
 ροντι τῇ πόλει, καὶ φαμένου Πυρρία δεῖν αὐτῶι ἀποδοθῆμεν χάριτας, ἔδοξε τῇ πόλει· ἐπαι-  
 νέσαι τε Μητρόδωρον Ἀνδρομένεος Πελινναῆ ἐπὶ τῇ ἀναστροφῇ καὶ τῇ κατὰ τὸ ἐπιτά-  
 12 δευμα φιλοτιμίᾳ καὶ δεδόσθαι αὐτῶι καὶ ἐγγόνοις αὐτοῦ προξενίαν, πολιτείαν, ἰσο-  
 τέλειαν, ἔνκτησιν γᾶς καὶ οἰκίας καὶ ἀσφάλειαν καὶ ἀσυλίαν καὶ πολέμου καὶ  
 εἰράνας καὶ κατὰ γᾶν καὶ κατὰ θάλασσαν ἐν τὸν ἅπαντα χρόνον καὶ τὰ λοιπὰ  
 πάντα φιλάνθρωπα ὅσα καὶ τοῖς ἄλλ[οι]ς προξένοις καὶ εὐεργέταις δίδοται παρὰ τῶ[ς]  
 16 πόλιος· ἔγγυος τᾶς προξενίας Σάτυρος Ὑββα.

Rest. Latschew. 1 ἄ]γα[θῶι Scarborough; Ἀγ]αθῶι τύχαι Latschew. 2 [Θε]σ[σ]α[λ]ῶν Τιμασιθέου Eustratiadis; 2 τ[αγευόντων δὲ] Kramolisch; 2 (end) τ[οῦ] - - - ἀρχόντων δὲ] Kern. 3 Εὐβ[ου]λίδα Koumanoudis; 3 (end) Kern; Κλεομέν[ε]ος τοῦ Νικα - - -, μηνός] Latschew; Κλεομε[. . . Νικα. . .] Koumanoudis. 4 ἐκ(κ)λησίας Scarborough; ἐκκλησίας Latschew, Kern; Φίλ[ωνο]ς Koumanoudis; Φίλων[ος] Eustratiadis. 5 ὑπάρχων Eustratiadis. 6 (end) καὶ [ἐπ]ιδαμίαν Eustratiadis. 7 (end) ΔΙΑΤΕΟΥ μετέχειν τε τοῦ [ἐπι]ταδεύματος Koumanoudis; διὰ τε οὗ Eustratiadis. 15 ἄλλ[οι]ς Kern; ἄλλοις Latschew.

## Translation

With Good Fortune:

When Timasitheos [(son of) . . . ] was *strategos* of the Thessalians, [and the *tagoi*] in Lamia were Philōn (son of) Euboulidās, Agēs (son of) Nikodamos, Kleomenēs (son of) [...] on the second of [the month] Thyos, presiding over the assembly of *Tagoi* was Philōn, when Pyrrhias (son of) Euboulidās proposed a motion: Since Mētrodōros (son of) Andromenēs, a Pelinnaean, being a horse-doctor and having dwelled in our city (and) made his dwelling and residence (here) for a long time, as it was appropriate for a noble and good man, and (since) he aided those of the citizens who met him through the business which he practiced, without pay, leaving no zeal and generosity to be desired, and when he was asked to do the work he undertook it for the advantage of the city; and since Pyrrhias said that it was necessary that his goodwill be repaid to him, the city resolved: To praise Mētrodōros (son of) Andromenēs, the Pelinnaean, for his residence and for his generosity in regards to his practice, and that there be given to him and to his descendants proxeny, citizenship, equality in taxation, the right of holding land and household, and security and inviolability, both in war and in peace, both by land and by sea, for all time, and the other privileges as are given from the city to the other *proxenoi* and benefactors. The guarantor of the proxeny is Satyros (son of) Rhubas.

## Textual Commentary

**1: Heading:** Ἀγαθῇ τύχῃ is a common heading on Lamian decrees, cf. *IG IX,2* 60, 63–65, 67–68. The Γ on the stone is clearly legible, however a preceding alpha that was read on the stone by Latschew is no longer visible. Following the gamma I have further seen what looks like a deliberate diagonal stroke and a perpendicular connecting stroke that may be the remains of a broken crossbar. However any further remains of this letter have been lost due to flaking damage at this part of the stone. There is 0.05 spacing between the first gamma and the remains of the new letter traces that I have seen. Note the dialect of the inscription is Northwest Greek *koiná* (cf. Buck 1955:178–179) and inherited \*ā is retained throughout this inscription (Att.-Ion. Ἀγαθῇ τύχῃ).

**2–5: Prescript:** 2 στραταγέοντος τῶν Θεσσαλῶν is known as an opening formula from other documents in the regions of Malis (*IG IX,2* 64–65, 67, 89) and Achaia Phthiotis (*IG IX,2* 107, 219); although Eustratiadis and Latschew saw traces of the sigmas and the lambda of Θεσσαλῶν, I was unable to see them. Kramolisch (1978:65–66) dates the στραταγός here Τιμασίθεος to after 146 BC giving an upper limit to the dating of this inscription. A patronymic could be expected here in the text, cf. *IG IX,2* 65 [στραταγέοντος] τῶν Θεσσαλῶν Θεοδώρου [τοῦ Ἀλεξάνδρου Ἀ]τραγίου; *IG IX,2* 66a [στραταγέοντος Θ]εσσαλῶν Πρωτέα τοῦ Μονίμου Ματροπολίτα; *IG IX,2* 89 [στρατ]αγέοντος τῶν Θεσσαλῶν Λέοντος ἢ [τοῦ Ἀ]ησίππου Λαρισαίου, ἐν δὲ Ναρθακίῳ[ι], etc. In the same discussion Kramolisch's (1978:65n32) proposed restoration of the text omits the restoration of a patronymic to Τιμασίθεος, preferring the visible T following to be the start of a new clause τ[αγεύοντων δέ, on the basis of an estimation of ca. 12 characters possible in this section from the majuscule transcription of Kern in *IG IX,2* 69, and that elsewhere in Thessaly a στραταγός Τιμασίθεος is often named without a patronymic given. From my examination of the stone, I would roughly estimate that there is in fact room for ca. 16–20 letters possible in the damaged area (ca. 30 cm), leaving no objections to a restoration of a short patronymic (perhaps Kramolisch's prosopographically conjectured Ἑρμίου) along with the name of an office ἀρχόντων or ταγεύοντων and the postpositive particle δέ. Strictly from the point of view of space on the stone, either ταγεύοντων δέ or ἀρχόντων δέ would be equally possible, and there would be in principle no good reason to prefer one or the other. In early Lamian decrees from the fourth and third centuries (*IG IX,2* 60–63; *SEG* 16:373, 53:540) lists of archons are appended at the end. In Lamian decrees of the second century, by contrast, lists of archons are usually included in the prescript dating formula, cf. *IG IX,2* 64 ἐν[ν] δὲ Λαμίαι ἀρχόντων (186/185 BC); *IG IX,2* 65 ἀρχόντων Νικο[β]ο(ύλο)[υ] ἢ Πυρρί[α] τοῦ Εὐβουλί[ι]δα (184/183 BC); *IG IX,2* 67 ἐν δὲ Λαμίαι ἀ[ρ]χόν[τω]ν (186/185 BC). Against this evidence for a restoration ἀρχόντων, there is a single example of ταγεύοντων is attested



Fig. 2. IG IX,2 69 (detail of lettering, l. 4–13)

in IG IX,2 66b (ἐν δὲ Λαμίαι ταγευ[όντων) possibly dated to 125/124 BC (Kramolisch 1978:81), being much closer in approximate date to that of this inscription. In view of this more contemporary parallel, although inscriptions from *ca.* 50 years earlier favor ἀρχόντων for the titles of local magistrates, I have retained Latschew's original restoration ταγευόντων in the text.

**3** Εὐβουλίδα, Ἀγέα are contracted masculine ā-stems with genitive singular \*-āo > -ā (cf. Méndez Dosuna 1985:92ff.). I have only seen the bottom horizontal and vertical strokes of the epsilon and the very beginnings of a vertical stroke of an upsilon. Koumanoudis printed a beta from Blastos's transcription *in situ*, unseen by Eustratiadis and Latschew. It is possible that this part of the stone, which has a patch of flaking damage, may have incurred further damage on its edges during its transport from Lamia to Athens. I was unable to see the omicron of Νικοδάμου nor the kappa of Κλεομέν[εος seen by earlier editors. The patronymic Εὐβουλίδα is applied to two individuals in this text, Φίλων (this line), and Πυρρίας (l. 4, l. 10), perhaps brothers, cf. *LGN III.B. s.v.* Εὐβουλίδας (10). Ἀγέας Νικοδάμου is not known from any other inscriptions from Thessaly, cf. *LGN III.B. s.v.* Ἀγέας (9). Κλεομέν[εος is otherwise unknown (*LGN III.B s.v.* Κλεομένης [19]). There is enough space in the damaged area to comfortably fit a patronymic and μηνός, beginning a new clause. We can be certain of the latter restoration from the month Θύος immediately at the beginning of the next line.

**4** Θύου is the fifth in the sequence of Lamian months, cf. Samuel (1972:80). Another Πυρρίας Εὐβουλίδα is attested in IG IX,2 65 (Lamia, 184/183 BC) who may be the grandfather of Φίλων and this Πυρρίας, if the nomenclature follows the tradition of naming the first son after a grandfather. Cf. *LGN III.B s.v.* Εὐβουλίδας (9) and (10). I was unable to read the final sigma in Φίλω[vo]ς read by Koumanoudis, Latschew, and Kern. ἐκ(κ)λησίας: The spelling ΕΚΛΗΣΙΑΣ with only a single kappa appears to be an error of the engraver. Cf. l. 15 ἄλλ(λ)οις below.

**5** Μητρόδωρος Ἀνδρομένεος Πελινναεύς is only known from this inscription, cf. *LGN III.B s.v.* Μητρόδωρος (25). Πελινναεύς indicates his origins from Pelinna in the Hestiaeotis province of Thessaly. ὑπ[ά]ρχων shows only a left vertical stroke of the pi, and the alpha is lost due to damage on the stone. Definite traces of all these letters were read by Eustratiadis, Latschew, and Kern.

**6** Eustratiadis restored [ἐπι-] to ἐπιδαμίαν, the pi of which Latschew later saw. I, however, was unable to see the letters.

**7** διὰ τε [ο]ῖ: The horizontal stroke of the delta is faint, but readable. The crossbar of the alpha is not visible. Koumanoudis correctly restored [ἐπιτα]δεύματος, of which Latschew saw all the letters, with the exception of the tau. I have only seen a clear pi and the alpha.

**8** I have been unable to read the iota seen by Kern and Latschew for ὠφέλει. τῶν πολιτῶν: \*-ᾱων > ᾱν; cf. Méndez Dosuna (1985:92ff.). I have further been unable to see the final ΤΩΙ in αὐτῶι as read by all other editors.

ἄνευ μισθοῦ ‘without a fee’. Cities granting honours to physicians for giving their services without charging fees is not without parallel elsewhere. Cf. Masson (1961:235) No. 217 l. 2–4.

**9** οὐθέν = οὐτ(έ) ἐν ‘and not one’; cf. οὐδέν < οὐδέ + ἐν. I was unable to read the iota in ἐπί seen by all other editors.

**10** ἀποδοθῆμεν: aorist passive infinitive (Att. ἀποδοθῆναι).

**10–15: Resolution Formula:** ἔδοξε τῷ πόλει κτλ. The following decisions are typical elements to a proxeny decree: to praise (l. 10–11 ἐπαινέσσει) the honorand for the services rendered, to give him and his descendants proxeny (l. 12 δεδόσθαι αὐτῶι καὶ ἐγγόνις αὐτοῦ προξενίαν), and the typical privileges associated therewith: equality in taxation, the right of holding land and household, and security and inviolability (l. 12–13 ἰσοτέλειαν, ἔνκτησιν γᾶς καὶ οἰκίας καὶ ἀσφάλειαν καὶ ἀσυλίαν). The privileges are followed by the conditions under which they are granted (l. 13–14 καὶ πολέμου καὶ εἰράνας καὶ κατὰ γᾶν καὶ κατὰ θάλασσαν ἐν τὸν ἅπαντα χρόνον), and a rider clause covering any other privileges unmentioned or omitted (l. 14–16 καὶ τὰ λοιπὰ πάντα φιλάνθρωπα ὅσα καὶ τοῖς ἄλλ(λ)οῖς προξένοις καὶ εὐεργέταις δίδοται παρὰ τῶ[ς] πόλιος). Regarding proxeny decrees more generally, cf. Knoepfler (2001).

**11** I have been unable to see the alpha in ἐπαινέσσει as read by all previous editors. Kern could only read ἀναστροφ[αί] κα[ὶ] τῶι κατὰ τό]. I confirm the earlier reading of Latschew that all letters are present on the stone.

**12** Latschew read φιλοτιμίαι καί, while Kern saw φιλοτιμί[αι] καί. I have only seen φιλοτιμί[αι] καί].

**13** ἔνκτησιν: The quality of the vowel -η- demonstrates that the proxeny formula was borrowed here *in toto* from the Attic-Ionic *koiné*. Cf. *IG* IX,2 458.5–6 ἐν[κ]τασιν (Pelasgiotis, Krannon), *SEG* 23:437.4 ἔνκτασιν (Pelasgiotis, Krannon), *SEG* 43:310.4–5 ἔνκτασιν (Pelasgiotis, Skotoussa), and the discussion of Méndez Dosuna (1985:40ff.). Kern could only read ἀσυ[λίαν κα]ί. I confirm the earlier reading of Latschew that all letters are present on the stone. I have been unable to read the final iota in καί at the very right edge of the stone seen by all previous editors.

**14** Kern was unable to read the iota in εἰράνας as seen by earlier editors. I confirm that the letter is present on the stone.

**15** ἄλλ(λ)οῖς: *Contra* Latschew (1882:364–365) who read ΑΛΛΟΙΣ, there is only ΑΛΟΙΣ visible on the stone with no space for an extra lambda. There is no evidence to suggest that there was a simplification of geminate liquids elsewhere in the inscription, cf. l. 7 ἐπέβαλλε, l. 10 Πυρρία. I have not been able to see the iota in προξένοις as read by all other editors. I can however confirm the full reading of εὐεργέταις made by Latschew, Eustratiadis, and Koumanoudis, as all letters are clearly legible on the stone where Kern had only seen εὐε[ργ]έτ[αι]ς on the squeeze. Due to damage to the right edge and the unevenness at the end of the stone the reading of παρὰ τῶ[ς] is quite difficult. I have clearly seen the right vertical stroke of the pi and the vertical of the rho, but the loop of the rho is faint. The final alpha of παρὰ is visible only through a diagonal stroke from the bottom left upwards. The τῶ[ς] is clearly visible, but the stone has flaked along the right diagonal stroke of the alpha, and the sigma has been completely lost.

**16** πόλιος = Att. πόλεως. Σάτυρος Ῥύβα is given as a guarantor of the proxeny granted to the honorand. The appearance of the same individual in an inscription from the Treasury of Athens at Delphi as Σάτυρος Ῥύβα . . . Λαμειῖς (*FD* II.214), which can be dated by the synchrony with the Athenian archon Δημόστρατος (III) of 130/129 BC who was archon in a Pythian year (Colin 1909–1913:74; Dinsmoor 1931:270–273), gives an approximate lower limit to the date of this inscription. Cf. *LGPV* III.B s.v. Σατύρος (54), Ῥύβας (1).

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